





Evan Thomas was born  
in 2<sup>nd</sup> 1738

If to a friend this is soon  
I. send

Their care I shall expect  
that I might say

a mother Day

that part they  
did neglect

Joseph Jackson

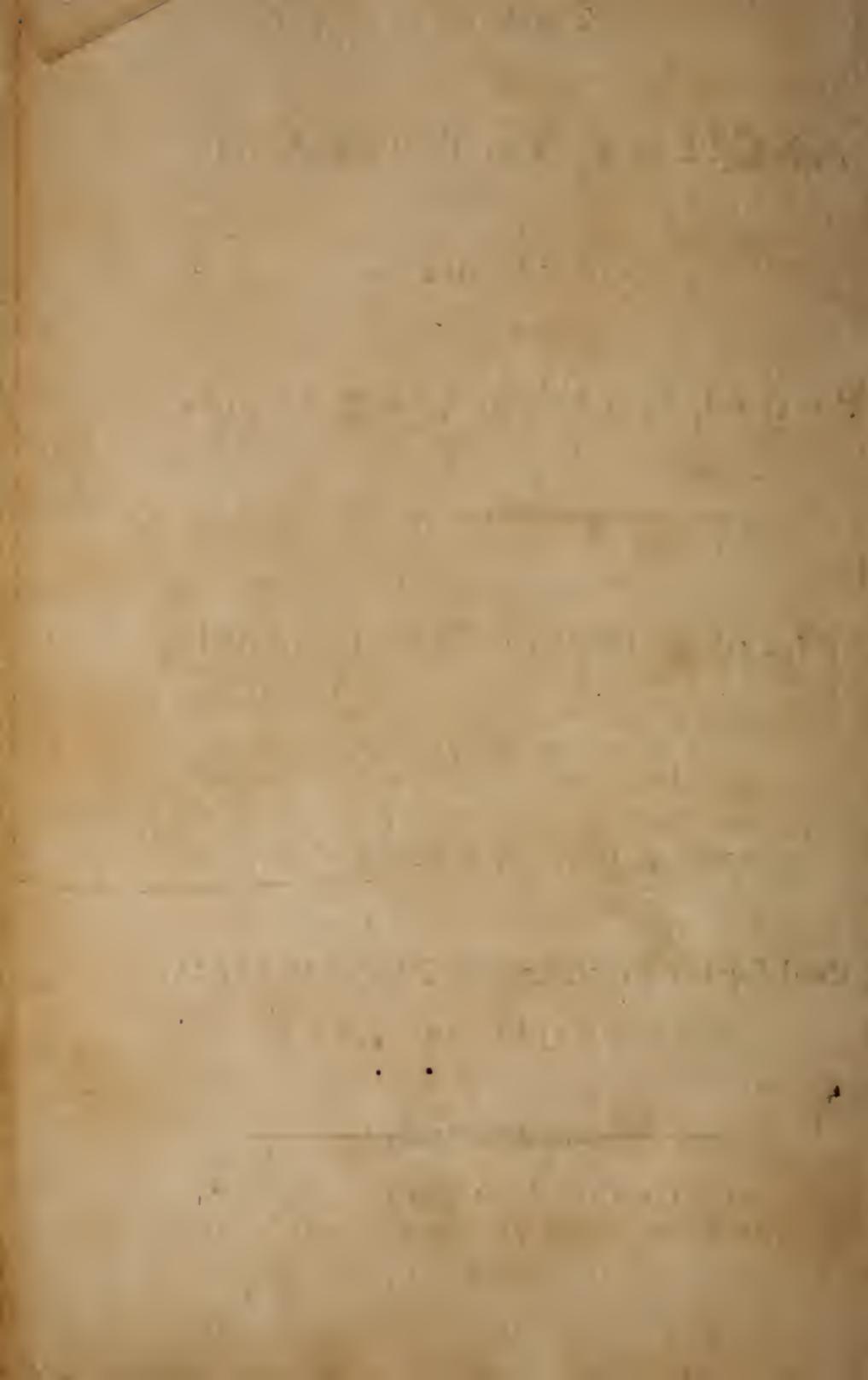


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T H E  
ANCIENT TESTIMONY  
O F T H E  
P E O P L E called Q U A K E R S,  
R E V I V E D ;  
B Y T H E O R D E R A N D A P P R O B A T I O N  
O F T H E  
Y E A R L Y M E E T I N G ,  
Held for the Provinces of P E N N S Y L V A N I A  
and N E W - J E R S E Y , 1722.

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P H I L A D E L P H I A :  
P R I N T E D B Y J O S E P H J A M E S ,  
M.DCC.LXXXVIII.



THE  
ANCIENT TESTIMONY  
OF THE  
PEOPLE called QUAKERS,  
REVIVED, &c.

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DEAR FRIENDS,

HAVING lately by an Introduction to our 'Book of Discipline,' given a short Hint how our respective Meetings, for Church-Affairs, do consist, and by what Authority, and Example, they came at first to be instituted, we think well at this Time, for the further Information, and Encouragement of our Youth, and others, whose Faces are turned towards Zion, to signify, that by living Experience, we find, and can with good Conscience declare and testify, that the same blessed holy Spirit which led us to believe and receive the Doctrines and Principles of Truth, (as they were declared by Christ and his Apostles in the holy Scriptures) did and now doth, lead us

Introduc-  
tion.

The holy  
Spirit leads  
to good  
Order.

into the like holy Order and Government to be exercised among us, as it was amongst the primitive Christians, in Sanctification and Holiness.

The Church de-  
fined.  
1Cor 1, 2.

Fiery Bap-  
tism.

Mat 19, 18.

Qualifiest  
a&t for  
God.

The Ope-  
ration of  
the Spirit  
diverfly.

Eph. 4,  
11.  
1 Cor. 12,  
28.

Eph. 4, 2,  
3.

For the Church of God is a Gathering of 'them that are sanctified' by the Word of Truth, 'called to be Saints,' who are Members of the Body, even the true Church, whereof Jesus Christ is the Head: But before any can come to be true Members of that Body, they must witness the fiery Baptism of the Holy Ghost, to initiate them into this true Church; and as they follow Christ, in the Regeneration, they will witness a Purity of Living, and be qualified to act and judge for him, who in dispensing his holy Spirit, doth in his infinite Wisdom, minister unto every Member a Measure thereof which operates diversly 'for the edifying of the Body, there being some Apostles, some Teachers, some Pastors,' some Elders, young Men and Babes; for all are not Apostles, Elders, nor Babes; yet all who are truly gathered are Members, and as such, have a Sense and Feeling of the Life of the Body flowing from the Head Jesus Christ. And whilst they remain in that Sense, acting 'with all Lowliness, Meekness, and Long-suffering, forbearing one another in Love, endeavouring to keep the Unity of the Spirit in the Bond of Peace,' they will be endued with right Judgment, sea-

soned with pure Charity, and perfect Love, which is the Bond of our holy Communion, and Church-Fellowship.

And as we become thus initiated and qualified, we shall be enabled to maintain the holy Order and Government above mentioned in perfect Unity ; and according to the Degree of Faithfulness we are found in, shall more and more see ' the holy City New Jerusalem coming down from God out of Heaven, prepared as a Bride adorned for her Husband,' and the River of Water of Life proceeding out of the Throne of God, and of the Lamb ; which City being the true Church, ' had a Wall great and high,' signifying the Excellency of God's Power encompassing those that are within this Church, and keeping out all that would invade or hurt it : ' And this Wall had twelve Foundations, and on them the Names of the twelve Apostles of the Lamb ;' which denotes that the Doctrines of the Apostles are to be embraced, and those that are not founded upon them to be rejected and shut out of this holy City which had but one Street, and that is the Way to the Tree of Life, where the true Members of the Church of Christ are travelling in the Unity of his blessed Spirit ; and so they become ' of one Heart, and of one Soul,' as the Multitude of them that believed in the Apostle's Days

The Government of the Christian Church to be in perfect Unity. New Jerusalem or Church of Christ. Rev. 21. 2. Ver. 12. The Wall and Foundations thereof, Ver. 14.

Act 4. 31.

were, in which precious Unity we shall feel the Life of Righteousness.

Glory of  
this spiri-  
tual Dis-  
pensation.

And as we come to feel this Life, and therein experience the Arisings of this glorious Day of Love and Light, with the Increase of this blessed Unity, we shall more and more witness the Glory of this spiritual Dispensation, by knowing God's ' Tabernacle with us,' and his Dwelling in us, and the peaceable Government of the Lamb among us mysteriously signified by the descending of this holy City ; and as we abide here, we

Rev. 21. 1. shall with *John* see no more Sea, that is, we  
Against  
Division in  
the Church shall not degenerate into that outragious and dividing Principle that has at Times

Rev. 21. 1. prevailed in some that walked amongst us to manifest they were not of us ; but shall

Rom. 12.  
2. 2. ' present our Bodies a living Sacrifice, holy, acceptable unto God, which is our reasonable Service, and not to be conformed to this World, but transformed by the renewing of our Mind, proving what is that good, acceptable, and perfect Will of God,' and then none among us ' will think of himself more highly than he ought ; but will think soberly according as God hath dealt to every Man the Measure of Faith,'

Ver. 3.

Ver. 6.  
Gifts dif-  
fering.

For having ' Gifts differing,' as said the Apostle, ' according to the Grace that is given to us, whether Prophecy, we shall prophesy according to the Proportion of Faith, or Ministry we shall wait on our Mi-

nistry, or he that teacheth, on Teaching, or he that exhorteth, on Exhortation, he that giveth, will do it with Simplicity, he that ruleth, with Diligence, he that sheweth Mercy, with Cheerfulness ; our *Love* will be without Dissimulation, abhorring that which is evil, cleaving to that which is good, kindly affectionate one towards another with brotherly Love, in Honour preferring one another, not slothful in Busineſs,<sup>Ver. 10.</sup> but providing Things honest in the Sight of all Men, and yet have our Minds kept above the ſurfeiting Cares of the World, by being fervent in Spirit, ſerving the Lord, rejoicing in Hope, patient in Tribulation,<sup>—12,</sup> continuing instant in Prayer, distributing<sup>—13,</sup> to the Necessity of Saints, given to Hospitality, blessing them which persecute us, and not curse.<sup>—14.</sup>

We ſhall also ' be of the ſame Mind, one <sup>Several Duties.</sup> towards another, affecting not high Things, but condescending to Men of low Estate ; <sup>Rom. 12,</sup> not wise in our own Conceits ; nor recompence to any Man Evil for Evil, or Railing<sup>1 Pet 3, 9.</sup> for Railing ; but overcome Evil with Good ; and as much as lieth in us, live peaceably<sup>Rom 12, 18.</sup> with all Men, having the ſame Love, doing nothing thro' Strife or vair Glory, but in Lowlineſs of Mind, each esteeming the other<sup>ver. 21,</sup> better than themſelves ; the strongest and best gifted, not despifing the meanest, nor they envying the strongest ; but all in their

*Phil. 2.*  
*Ver 2, 3.*

Phil. 3,  
16.Charity in  
all its  
Branches  
to be  
maintain-  
ed.Eph. 4, 4,  
5, 6.Church  
FellowshipEph. 5, 9.  
The Fruit  
o the  
Spirit.Gal. 5, 22,  
23.  
ver 14.  
The  
Law fulfil-  
led.Gal 5, 16,  
17.The  
Works of  
the Flesh,

respective Stations and Degrees will 'walk by the same Rule,' be of one Accord, ' and mind the same Thing,' heartily joining to maintain Charity in all its Branches, and carry on the Affairs of Truth in the Lamb-like Spirit, to the Honour of God and comfort one of another in him, and then we shall demonstrate that we experimentally know there is ' one Body, and one Spirit, one Lord, one Faith, one Baptism, one God and Father of all, who is above all, and thro' all, and in us all.'

By all which, it is manifest that our Church-Fellowship stands in the Bond of Charity and true Unity of the holy Spirit, the Fruit whereof, as faith the Apostle, ' is in all Goodness, Righteousness and Truth, Love, Joy, Peace, Long-suffering, Gentleness, Faith, Meekness, Temperance, against such there is no Law ; for the Law is fulfilled in one Word,' faith the same Apostle, ' even this, Thou shalt love thy Neighbour as thyself ;' which is that perfect Charity we speak of, and desire all may come unto, and be preserved in ; so that God (' who is Love') may take Delight in us, and make his Abode with us, and then shall we ' walk in the Spirit, and not fulfil the Lusts of the Flesh, for the Flesh lusteth against the Spirit, and the Spirit against the Flesh.'

' The Works of the Flesh are manifest' (said the Apostle *Paul* to the *Galatians*)

which are these, Adultery, Fornication, <sup>Gal. 5, 19,</sup>  
 Uncleaness, Lasciviousness, Idolatry, <sup>20, 21.</sup>  
 Witchcraft, Hatred, Variance, Emulations,  
 Wrath, Strife, Seditions, Heresies, Envynings,  
 Murders, Drunkenness, Revelling  
 and such like, and they that do such Things  
 shall not inherit the Kingdom of God.'  
 And the same Apostle, when he wrote to  
 the Churches of Rome, Corinth, Ephesus,  
 and Colosse, testifying against the like Evils,  
 and against 'foolish' Talking and Jesting, <sup>Eph. 5, 4,</sup>  
 he added, that 'no Whoremonger, nor <sup>5.</sup>  
 unclean Person, nor covetous Man who is  
 an Idolater, hatli any Inheritance in the  
 Kingdom of Christ and of God, for because <sup>Eph. 5, 6,</sup>  
 of these Things cometh the Wrath of God <sup>7, 11.</sup>  
 upon the Children of Disobedience: Be not  
 therefore (said he) Partakers with them,  
 and have no Fellowship with the unfruitful  
 Works of Darknes, but rather reprove  
 them.'

And the same Apostle speaking of some <sup>Eph. 4,</sup>  
 ' who were past feeling, had given them-<sup>19.</sup>  
 selves over to Lasciviousness to work all  
 Uncleaness with Greediness: But ye, (said <sup>20,</sup>  
 he to the Believers) have not so learned  
 Christ: If so be, that ye have heard him, <sup>21,</sup>  
 and have been taught by him as the Truth  
 is in Jesus; that ye put off concerning the <sup>22,</sup>  
 former Conversation the old Man which is  
 corrupt, according to deceitful Lusts; and <sup>23,</sup>  
 be renewed in the Spirit of your Mind; and

that ye put on the New Man, which after  
 —<sup>24</sup>, God is created in Righteousness and true  
 —<sup>25</sup>, Holiness ; wherefore putting away Lying,  
 speak every Man Truth with his Neighbour;  
 for we are Members one of another :’ And  
 —<sup>26</sup>, after he forbad them ‘ to be angry and give  
 Place to the Devil,’ he would have them  
 —<sup>27</sup>, that ‘ stole, steal no more,’ and that ‘ no  
 —<sup>28</sup>, corrupt Communication should proceed out  
 —<sup>29</sup>, of their Mouth ; but that which is good to  
 the Use of edifying, that it might minister  
 —<sup>30</sup>, Grace to the Hearers, and that all Bitter-  
 —<sup>31</sup>, ness and Wrath, and Anger, and Clamour,  
 and Evil-speaking should be put away with  
 all Malice.’

And the Apostle having testified against  
 Rom. 1,  
 29. those ‘ who were full of Envy, Murder  
 ver. 30. Debate, Deceit, Malignity, Whisperers,  
 Backbiters, Haters of God, despightful,  
 ver. 31. proud, Boasters, Inventers of evil Things,  
 ver. 18. disobedient to Parents ; without Under-  
 1 Cor. 6. standing, Covenant-Breakers, without na-  
 —<sup>9</sup>, tural Affection, implacable, unmerciful,  
 —<sup>10</sup>, and such as held the Truth in Unrighteous-  
 —<sup>11</sup>, ness,’ he saith, ‘ Know ye not that the un-  
 righteous shall not inherit the Kingdom of  
 God : Be not deceived, neither Fornicators,  
 nor Idolaters, nor Adulterers, nor Effemi-  
 nate, nor Abusers of themselves with Man-  
 kind, nor Thieves, nor Covetous, nor  
 Drunkards, nor Revilers, nor Extortioners,  
 shall inherit the Kingdom of God ; and such

were some of you ; but ye are washed, but ye are sanctified, but ye are justified, in the Name of the Lord Jesus, and by the Spirit of our God. ' By this we may clearly understand that the vilest of People, as they give Way to the Power and Word of Truth, may be sanctified, and so become Members of the Church of Christ, which is great Encouragement for all to submit themselves to the divine holy Hand that eads them to Repentance and Amendment of Life.

But we may observe, that notwithstanding the many Cautions and repeated Advice of the Apostle, yet some in their Days, as in our Time, who professed the Truth, and seemed in Measure redeemed out of the Evils of this World, fell into these and the like Enormities which the Apostles testified against ; and some others who were then gathered into the Belief of the Principles and Doctrines of the Gospel of Christ, fell from those Principles as some have done in our Day ; in which Cases such as stood firm in the Faith, had Power by the Spirit of God (after Christian Endeavours to convince and reclaim those Backsliders) to exclude them from our spiritual Fellowship and Communion, as also the Privileges they had as Fellow-Members ; which Power, we know by good Experience, continues with us in carrying on the Discipline of the Church in the Spirit of Meekness.

Power in  
the Church  
to censure.

Therefore, we say, as our Brethren have heretofore concluded, that where any in the Church of God pretending Conscience or Revelation, shall arise to teach and practise (however insignificant or small in themselves) whether Principles or Practice, yet if they be contrary to such as are already received as true, and confirmed by God's Spirit in the Hearts of his Saints ; and that the introducing of these Things tend to bring Reproach upon the Truth, as such as are not edifying in themselves, and so stumble the weak ; those who have a true and right Discerning, may in and by the Power of God authorising them (and no otherwise) condemn and judge such Things ; and their so doing will be obligatory upon all the Members that have a true Sense, because they will see it to be so, and submit to it.

Innovations.

Whatsoever Innovation, Difference, or diverse Appearance, whether in Doctrine or Practice, proceedeth not from the pure Moving of the Spirit of God, or is not done out of pure tenderness of Conscience, but either from that which being puffed up affecteth Singularity, and there-through would be observed, commended and exalted, or from that which the Malignity of some Humours and natural Tempers, which will be contradicting without Cause, and secretly begetting Divisions, Animosities and Emulations, by which the Unity

and unfeigned Love of the Brethren is lessened or rent, all Things proceeding from this Root and Spirit, however little they may be supposed to be of themselves, are to be guarded against, withheld and denied, as hurtful to the true Church's Peace and Hindrance of the Prosperity of Truth.

And now we come to take Notice of some Things, that others professing Christianity, deem lawful, which are not so to us, as swearing and fighting, or going to War when required by lawful authority. The first we testify against, because it is contrary to the express Command of our blessed Saviour, who said, 'Swear not at all ;' and the Apostle *James*, writing to the twelve scattered Tribes, who, according to their Law, were to 'swear by the Lord, and perform their Oaths to him,' 'faith, 'But above all Things, my Brethren, swear not, neither by Heaven, neither by the Earth, nor by any other Oath ; but let your Yea be Yea, and your Nay, Nay, lest you fall into Condemnation.' By this we believe, that all Oaths commanded or allowed by the *Mosaical* Law, which took their Beginning from Want of Truth and Faithfulness, as well as the Oaths of those Times, are totally abrogated, and instead thereof the speaking of Truth established ; and we are greatly thankful to God that our Superiors in *Great Britain* have been pleased to grant Re-

Things  
that some  
deem law-  
ful, are not  
so to us.  
Swearing.

Mat. 5. 34.

James 5. 12.

lief and Ease to us in that Point, and hope it will be a firm and renewed Obligation upon us to keep peaceable, faithful, harmless and honest towards all the Children of Men : And then we shall assuredly be preserved out of those Contests, Fallacies, Strife and Perfidies, against which Oaths were at first introduced as a Remedy, and are still alleged to be a Security.

Admini-  
string  
Oaths

And since we must not 'swear at all,' we cannot administer Oaths to others, therefore let all of our Community, who are or may be concerned as Magistrates, be tender of God's Honour in this Matter.

Wars.

1fa. 9. 6.

Mat. 5, 44

And as for Wars and Fightings, they are altogether unlawful to us, because our Lord and Saviour Jesu Christ (who for the Excellency of his government is called 'the Prince of Peace') in his blessed Sermon upon the Mount commanded that we should 'love our enemies.'

And the Apostle *Paul* exhorts not to 'avenge our selves,' but 'if our Enemy hunger, we must feed him; if he thirst, give him Drink:' But it is evident, that War teacheth to hate, famish and destroy them.

Rom. —12,  
—19,  
—20.  
2 Cor. 10,  
3.

Eph. 6, 12.

The same Apostle declares, that we war not after the Flesh, nor 'wrestle against Flesh and Blood:' But outward War is according to the Flesh, and against Flesh and Blood, for the shedding of the one, and destroying of the other. The same Apostle saith fur-

ther, ‘ The Weapons of our Warfare are <sup>2 Cor. 10</sup> not carnal, but mighty thro’ God ;’ so are <sup>4</sup> not the Weapons of outward Warfare ; and the Apostle <sup>James 4, 1</sup> *James* testifies, that ‘ Wars and Fightings come from Lusts,’ and those Lusts war in the Members of carnal Men : But such as have crucified the Flesh with its Affections and Lusts, cannot indulge them by waging War ; nor can the Servants of Christ fight, because his ‘ Kingdom is not of this <sup>John. 18, 36</sup> World.’ So that when *Peter* used the Sword, his Lord and Master reproved him, saying, ‘ Put up again thy Sword into his Place, for all they that take up the Sword, shall perish with the Sword.’ We are not without sorrowful Instances of some that have been educated in the peaceable Principles here asserted ; and yet became so far degenerated from it as to use the Sword ; and they perished by the Sword ; which is here mentioned only as a Warning to those who by pursuing the Vanity of their Minds, may happen to stray out of the pure Path of Peace, and fall into the like Inconveniences.

By all which it may appear, that Jesus Christ the Captain of our Salvation calls <sup>Christ's Banner.</sup> those that list themselves under his Banner, to bear his Cross, and abide in Humility, Patience, Simplicity and true Charity, and not any Ways indulge the least Thought of <sup>Against Revenge.</sup> Revenge, or ‘ rendering Evil for Evil, or <sup>17.</sup> Rom. 12, Railing for Railing ;’ much less endeavour <sup>1 Pet. 3, 9.</sup>

to advance themselves by the fraudulent Stratagems of War ; but suffer true Love to take Place of Wrath, and Forgiveness to overcome Injury and Revenge ; so the Lamb will be preserved before the Lion, and ' the Lion , ' resign to, and ' lie down with the Lamb.'

And altho' these Testimonies of Christ and his Apostles are so clear against Wars and Fightings, yet our elder Brethren and some of us formerly, suffered much because we could not ourselves bear Arms, nor send others in our Places, nor pay for buying of Drums and other military Attire, as also for not observing those Days which were appointed to crave a blessing for Success to the Arms of the Nation where we lived, or to give Thanks for the Victories acquired by the Effusion of much Blood.

There are other Things, as giving flattering Titles, uncovering the Head, and cringing to Men, calling the Days, and Months by the Heathen Names, and drinking one to another, drinking Healths, Riotings, Banquetings, and using Games, Sports, Plays, Revels, Comedies, and such like (which many of the Professors of Christianity allow) are not at all lawful to us, because they not only waste that Time which is but lent us, and should be spent to the Honour of God, but also naturally draw Men from God's Fear ; and we know the Testimony of

Sufferings  
of Friends.

Flattering  
Titles,  
Bowing,  
&c.

Games,  
&c.

the Spirit of Truth is against them, and the inward Convictions of Light and Grace in our own Hearts, have prevailed upon us to lay them aside.

And some called Christians about the first <sup>sports &c.</sup> coming forth of our Friends, encouraged People to go from their Worships to Gaming, Sportings, Musick, Dancing, Wrestling, running of Races, and the like, counting it not Inconsistent with Religion so to do, which was so abominable in the Sight of God, that he was pleased to raise a holy Zeal in our elder Brethren against those ungodly Practices, and against drinking <sup>Drinking</sup> Healths, Banquettings and riotous Living, <sup>Healths</sup> <sup>&c.</sup> which not only provoke People to excesses of Eating, Drinking, Laughter, foolish Talking, Jesting, and such like Things that are sinful, and in no wise becoming the Solidity, Gravity and Sobriety which Men professing Christianity ought to be adorned with; but it is Obvious, that such as run into those Excesses, bring a Scorn and Slight upon their Profession, to the Grief of the honest hearted, and not only so, but they lay themselves open to commit all such Vices as the Devil may tempt them to.

And our constant Testimony has been, <sup>Scripture</sup> and is against saying You to a single Person, <sup>Language.</sup> not only because it is contrary to the true Propriety of Speech and Scripture Language; but it gratifies that proud *Haman-like* Spirit <sup>Arrogance.</sup>

which possesses the Heart of such who would arrogate to themselves the Homage and Reverence due to God, requiring to be addressed in such Language as they judge more honourable than that which they bestow upon the Almighty.

Respect to  
Men.

And because our ancient *Friends* and Elders in the Truth could not join with that Spirit, they suffered deeply for their innocent Testimony against it, and yet upon all Occasions shewed the decent Respect due to Men, and maintained in the Wisdom of God, the true Honour and Obedience due from Subjects to their Prince, Inferiors to Superiors, from Children to Parents, and Servants to Masters, whereby the mutual Relations betwixt those different Ranks and Degrees of Men have been and are asserted, and endeavoured to be established after the Manner our Saviour and his Apostles were pleased to direct.

Now before we go further, we think proper to give some Accounts of our Principles and Practices concerning those mutual Relations or Ranks of Men. And first of Kings, Rulers, and Magistrates, as it is our Belief, that the Powers and Government we live under are of the Lord, so we acknowledge that Fidelity and Subjection is due to those who are in Authority over us, expecting only the Benefit of these good Laws which are deemed our Birthright as

Of Kings  
and Rulers  
Rom 13,  
1.

English Subjects, and not the Protection by Gun and Sword which others make the Terms of their Allegiance ; and we faithfully own, that Magistracy is an Ordinance of God, and ' those who rule well are worthy of double Honour,' and deserve to be really valued and much esteemed, not by giving them vain Appellations or flattering Titles, nor by bowing the Body, or uncovering the Head, nor by feigned Words called Compliments, but by obeying their just and lawful Commands, wherein the true Honour and Subjection due to them doth chiefly consist.

And it has been, and is our frequent Concern, according to the pure Leadings and Dictates of God's holy Spirit, in our nearest Approaches to the Throne of his Grace, to make ' Supplication, Prayer, Intercession, and giving of Thanks for Kings, and all that are in Authority : ' And we have not been wanting in our respective Places and Stations, to put People in Mind, as the Apostle exhorted, to be ' subject to Principalities and Powers, to obey Magistrates, and submit to every Ordinance of Man for the Lord's Sake, whether it be to the King as supreme, or unto Governors as unto them that are sent by him for the Punishment of Evil-Doers, and Praise of them that do well ; ' for so the Magistrates ' are Ministers of God to us for Good, bearing not the Sword in

Magistracy  
Rom. 13. 2.

1 Tim. 5. 17.

Supplica-  
tions for  
Kings, &c.

1 Tim. 2. 1.

Tit. 3. 1.

1 Pet. 2. 13, 14.

Rom. 13.

4.

vain, being Revengers to execute W<sup>r</sup>ath upon him that doth Evil ; and for this Cause pay we Tribute also, for they are God's Ministers attending continually on this very Thing.

Laws a-  
gainst Con-  
science.  
G. F. 11.  
291.

Acts 5. 29.  
4. 20.

Mathew 22.  
21.

1 Pet. 2. 15

Distinguish  
from good  
Law.

1 Tim 1.  
8, 9.

Yet when Laws and Statutes were made, requiring certain Conformities which for Conscience Sake could not be comply'd with by our faithful Friends, some Magistrates, instead of the Sword of Justice, took up the Sword of Persecution against them : nevertheless they did not resist, but patiently suffered the spoiling of their Goods, grievous Imprisonments, Scourging and Banishment from their tender Families, Friends and Relations, choosing, as the holy Apostles did in the like Case, ' to obey God rather than Men ;' for they could not ' but speak the Things which they had seen and heard ;' and for all this cruel Usage and Sufferings, they paid their Taxes and Tributes, ' rendering to Cesar the Things which were his, and to God the Things that were his ' for so was ' the Will of God, that with well doing, they should put to Silence the Ignorance of foolish Men.'

And here it is necessary to distinguish between the Laws or Statutes which occasioned those Sufferings, and *the Law*, which the Apostle said, ' is good if a Man use it lawfully, knowing this, that the Law is not made for the Righteous Man, but for the

lawless and disobedient, for the Ungodly and for Sinners, for unholy and profane, for Murderers of Fathers, and Murderers of Mothers, for Man-slayers, for Whoremongers, for them that defile themselves with Mankind, for Man-stealers, for Liars, for perjured Persons, and for any other Thing that is contrary to sound Doctrine.'

*Dear Friends!*

It is evident, that it was designed by those Statutes, not only to bring all to one Form of Worship contrived by human Intervention; but also to establish a Ministry and Ministers called and ordained by Men, "many of whom judged the Life, Grace and Spirit of God no essential Part of their Ministry, nor any necessary Qualification of their Ministers, which Judgment of theirs being against the Law of the Spirit of Life, and the divine Institution of our Saviour's Spiritual Worship, must needs be contrary to sound Doctrine."

Nevertheless to uphold their human Ministry, ample Provision was made for Maintenance of their Ministers; and to extort it from such as could not for Conscience-sake, own, hear, or receive their Ministry. But when it pleased God to discover to our Friends and Elders, that 'they who worship the Father, must worship him in Spirit and in Truth,' and be brought to true Uni-

<sup>10.</sup>  
Uniformity  
of Worship  
to human  
Ministry.  
R. B.

<sup>—438.</sup>  
<sup>—419.</sup>

Provision  
for Minis-  
ters.

John 4.  
23, 24.

The free  
Ministry.

ty thereof, and not into a meer outward Conformity, they were soon led to embrace the antient, holy, living and free Ministry, which at the breaking forth of this Day and Dispensation of the New Covenant, was plentifully bestowed upon Men and Women, who (having received the true Knowledge of Things Spiritual, and being in Measure purified and sanctified) were called, moved, and ordained to Minister by the inward Power and Virtue of the Word of Life, feeling a peculiar Unction from the Holy One, to prepare and supply them in the Work of this Ministry. And 'as every one hath received the Gift, even so they ministered one to another as good Stewards of the manifold Grace of God; approving themselves in much Patience, in Afflictions, in Necessity, in Distress, in Stripes, in Imprisonments,' &c. and as they freely received, they freely gave, seeking the Salvation of Souls, and keeping 'the Gospel without Charge; coveting no Man's Silver, Gold, or Apparel.' And this pure, free and living Ministry of the Word does in a good Degree (thro' the great loving kindness of God) continue amongst us hitherto.

Ministers  
ordained  
by Men.  
Mich. 3.  
11.  
Isa. 56. 11.  
Mic. 3. 5.

But those Ministers ordained by Men are of a contrary Disposition; 'for they preach for Hire, and divine for Money, and look for their Gain from their Quarter, and prepare War against such as put not into their

Mouths ;' and so they have always done. And because our Friends could not in good Conscience contribute to support their false Ministry, they stirred up Persecution, and turned the Magistrate's Sword backward, and the Laws against the righteous, which was also contrary to sound Doctrine, as well as the true Use and End of good Laws, and far from fulfilling the Royal Law according to the Scripture, which the Apostle *James* sums up in these Words, 'Thou shalt love thy Neighbour as thyself : ' Therefore, with what Justice could those Statutes be put in Execution against our Friends for their peaceable Meeting to worship God ' in Spirit and Truth,' since our most holy Saviour and Bishop of Souls declared, that the ' Father seeks such to worship him.' And for ever blessed and happy will they be who are found of him, and willingly submit to his Requirings, both to believe on him, and worship him in his own Spirit, as also conscientiously to suffer for his Name and Testimony.

So, dear Friends, having by the foregoing Hints briefly observed how the material or carnal Sword, invented by Men to execute their Wrath and Revenge upon their Fellow-Creatures, differs from the Sword of Justice ' ordained of God for Punishment of evil Doers, and Praise of them that do well ;' as also having in Part shewed our

Q

G. F. II.  
Persecution.Royal  
Law.  
Jam. 2.John 4.  
23, 24.Phil. 1.  
29.Carnal  
Sword  
differs  
from the  
Sword of  
Justice.

Duties of  
Children  
and Pa-  
rents.

Eph. 6. 1.  
2, 3.

Col. 3.  
20.

Parents to  
Children.

Eph. 6. 4.

Col. 3. 21.

Duty of  
Servants to

Masters.

Eph. 6. 5.

6, 7, 8.

Col. 3.

4, 5.

Tim. 6.

1, 2.

Duty, to Kings and Rulers, we come now to treat of those Relations between Children and Parents, Servants and Masters, whose respective Duties each to the other, are best expressed in the Apostle's Words, who said, ' Children, obey your Parents in the Lord, for this is right ; Honour thy Father and Mother, (which is the first Commandment with Promise) that it may be well with thee, and thou may'st live long in the Earth.'

And ye ' Fathers, provoke not your Children to Wrath, lest they be discouraged ; but bring them up in the Nurture and Admonition of the Lord.'

' Servants, be obedient to them that are your Masters according to the Flesh, with Fear and Trembling, in Singleness of your Hearts, as unto Christ, not with Eye-Service, as Men-Pleasers, but as the Servants of Christ, ; doing the will of God from the Heart, with good Will, doing Service as to the Lord, and not to Men ; knowing that whatsoever good Thing any Man doth, the same shall he receive of the Lord, whether he be bond or free : But he that doth Wrong, shall receive for the Wrong which he hath done ; and there is no Respect of Persons. Let as many Servants as are under the Yoke, count their own Masters worthy of all Honour, that the Name of God and his Doctrine be not blasphemed. And they that have believing Masters, let them not despise them, because they are Brethren ;

but rather do them Service, because they are faithful and beloved, Partakers of the Benefit. Exhort Servants to be obedient unto their own Masters, and to please them well <sup>Tit. 2. 9.</sup> <sup>10.</sup> in all Things, not answering again, or Gain-saying ; not purloining, but shewing all good Fidelity ; that they may adorn the Doctrine of God our Saviour in all Things. And the Apostle *Peter* bids ' Servants be sub-<sup>1 Pet. 2.</sup> <sup>18.</sup> ject to their own Masters, with all Fear, not only to the good and gentle, but also to the froward ; for this is thank worthy, if a Man <sup>19.</sup> for Conscience towards God endure Grief, suffering wrongfully.'

' Masters, give unto your Servants that <sup>Col. 4. 1.</sup> which is just and equal, knowing also that ye have a Master in Heaven, neither is there <sup>Eph. 6. 9.</sup> Respect of Persons with him.'

And as the good Apostles were moved in their Day, by the Lords holy Spirit thus to exhort, so in a Measure of the same Spirit, our Friends and Brethren have in this Day been concerned to desire that Parents might be exemplary to their Children in Conversation, and in keeping out of the vain Fashions, Customs and Pride of the World, by adorning themselves modestly, and in Plainness, observing the Scripture-Language, wherein is true Propriety of Speech : And that a godly Care and Concern should be upon the Minds of all Parents to watch over their Children with Supplication to the Lord, that they be not drawn

Exhortations to Parents, and Children.

away from the Innocency, Simplicity, and Plainness of the Way of Truth, and in a Sense thereof to reach the Witness in them, that so they might feel in their own Spirit a Degree of Fear and Reverence towards God, instructing them to follow his Counsel and obey his Voice ; and as the Tribes of *Israel* were required of God to teach his Precepts diligently unto their Children, and talk of them when they sate in their Houses, and walked by the Way, and when they laid down, and when they rised up, so should Parents be concerned to acquaint their Children how the Lord led them from one Degree of Faithfulness to another, in a Denial of the World's corrupt Ways, Language, and Customs. But if Children reject their Parents or Guardians Advice, and prove refractory, they are to acquaint the proper Meetings therewith, in Order to have further Advice and Assistance for reclaiming such Children.

Parents not to suffer Pride in their Children.

And that all Parents be watchful over their Children, and careful not to suffer them to get into Pride and Excess, but to keep them to that decent Plainness which becomes the People of God ; that the Sin of the Children may not be upon their Parents, nor they exposed to Ruin by their Parents Neglect, or evil Example in Word or Deed.

And our Advice is, that all Friends Children have so much Learning as to read the holy Scriptures and other *English* Books,

Deut. 6,  
2.

Refractory  
Children.  
Epistle  
1694.

and to write and cast Accounts so far as to understand some necessary Rules in *Arithmetic*, and for that End let the Rich help the Poor.

And that Friends of all Degrees take due Care to bring up their Children to some useful and necessary Employment, that they may not spend their precious Time in Idleness, which is of evil Example, and tends much to their Hurt.

And that it is a very evil Thing for Children to answer their Parents crossly or forwardly ; but if they think amiss of what is proposed or said, they should answer soberly and dutifully ; for Parents are to be regarded and obeyed next to God : and if Parents become poor or helpless, their Children ought according to their Abilities to relieve and help them.

In the next Place, we are to shew what our Principles are concerning that holy Ordinance of Marriage, which may be reduced to these three Particulars.

First, we ought not to marry with those who are out of the Belief and Profession of the blessed 'Truth as it is in Jefus,' or being of another Judgment or Fellowship, or pretending to the Truth, or making Profession thereof, walk not in some good Degree answerable thereunto.

Secondly, we ought not to marry by the Priests, who take upon them to join People

Children  
to have  
Learning.

Children  
to have  
Trades.

Not to an-  
swer for-  
wardly.

Ordinance  
of Marri-  
age.

in Marriage, without any Command from the Law of God, or Precedent, or Example from the Holy Scripture for so doing.

Thirdly, we ought not to suffer such Kind of Marriages to pass among us, which as to the Degrees of Consanguinity, Affinity, or which by Reason of Precontract or otherwise, are in themselves unlawful, or from which there may be any just Reflection cast upon our Way.

Against  
marrying  
with those  
of different  
Persuasions

As to the first, we say, that if such as make Profession with us, and believe in the Light, and own the Doctrines and Principles of Truth, concerning the Spiritual Appearance and Manifestation of our Lord and Saviour Jesus Christ, should marry with such as do not so profess and believe, or with such as profess the Truth, and walk not in some good Degree answerable thereunto, we cannot have Unity with such Marriages.

Mixt Mar-  
riages an  
unequal  
Yoking.

But if any should think it strange that we dislike joining in Marriage with those that are not of our Profession, tho' some of them may otherwise be of a civil Deportment, we can say from the Testimony of the Spirit of God in our Hearts, that such mixing in Marriages is an unequal Yoking, and ought not to be suffered amongst us: And if any should think it lawful, yet some know by Experience, that it has not been expedient, but very hurtful, and of ill Consequence to the Parties, as well as a Grief to their honest Friends and Relations, and fre-

quently ends in Woe and Ruin of themselves and their Children.

And we find that the Judgment of Truth in the Patriarchs and Prophets was against mixt Marriages in their Time, because of the dangerous Effects which attended them, in drawing God's peculiar People into corrupt Language, Heathenish Customs, gross Idolatry, and at length into a total Separation from the holy Sanctuary, and Protection of the Almighty.

As to the Second concerning the Priests assuming Authority to marry, our concurrent Testimony with all our faithful Brethren and Elders, is, and has been, against that Usurpation which seems to be an Invention to get Money. And they themselves have confessed, that it is no part of the Essence of a Marriage: But it is most evident to us, that (after the Consent of Parents or Guardians and Relations is had, and other due and orderly Proceedings are made, according to the Rules and Discipline of our religious Society) the mutual Promise and Agreement of the Parties before Witnesses in our Meetings appointed for such Solemnities, amounts to an actual Marriage, which the Law cannot make void, nor the Parties themselves dissolve by Release, or other mutual Agreement.

Divers Instances might be brought where Marriages have been adjudged good in Law tho' they were not solemnized by Priests,

Gen. 24, 4.  
26, 35, 28;  
1, 2.  
Neh. 13,  
23.

Against the  
Priests  
usurped  
Authority  
to marry.

Mutual  
promise,  
&c. a good  
marriage.

6 Mod,  
155.  
3 Lev 376..

Marriages  
good in  
Law, tho'  
not solemn-

nized by  
Priests.

A Law-  
Cae. See  
Hale's Life  
by Bp. Bur-  
net, p. 73.  
74.

for Brevity we omit ; and shall only mention a Cause which our honourable Friend and elder Brother *George Fox* in his Journal, p. 249. said was tried at the Assizes at *Nottingham* in the Year 1661. The Case was thus ; Some Years before, two Friends were married among Friends, and lived together as Man and Wife about two Years ; then the Man died, leaving his Wife with Child, and an Estate in Copy-hold-Lands : When the Woman was delivered, the Jury presented the Child Heir, who was accordingly admitted ; afterwards one that was near of Kin to the Child's Father brought that Suit, thereby intending to deprive the Child of the Inheritance ; and to effect this, he would prove the Child illegitimate, alleging the Marriage was not according to Law. After the Council on both Sides had done Pleading, Judge *Archer* directed the Jury to find the Child Heir, which they did accordingly.

No Fa-  
vourre of  
Quakers

Our Me-  
thod of  
marrying.

We marry  
none.

Suggestions

By this we may understand, how far we are justified in the Method of consummating our Marriages by mutual Promises, which are made with much Awe and Reverence, in the Presence and Audience of God's People, at their religious Assemblies. But it is to be understood, that tho' we are present at such Solemnities, yet we marry none, but are Witnesses thereunto, as any other Spectators may be.

We thus enlarge upon this Head, that

none may be imposed upon by those who in-  
sinuate, that such as are not married by a  
Priest, their Children will be deemed illegi-  
timate ; for some pretending to be of us,  
believed those false Suggestions, or made  
Use of them to colour their selfish Views,<sup>G, F, Ep.</sup>  
and sinister Ends, and so far renounced the  
Testimony of Truth as to be married by  
Priests. Therefore let such weak ignoble  
Spirits, with all those that promote, or are  
present at any such Marriages, be dealt with  
and brought to repent of their Out-goings,  
or be censured for the same.

As to the third and last Particular, it is  
our Sense and Judgment, that none amongst  
us move or proceed, in Order to marry  
with such as are pre-engaged or contracted  
to others, before they are duly discharged  
or released of that Pre-engagement, and that  
no such Procedure be made by such as are  
within the Degrees of Consanguinity or  
Affinity, being not allowed by us, or pro-  
hibited by the Laws and Usages of *England*.

We do not in the least suppose, by what  
we object against marrying by the Priest, or  
others differing from our Way, as if their  
Marriages were void ; neither do we take  
upon us to hinder any to marry otherwise  
than by tenderly advising such as are like to  
go contrary to our Discipline, and if they  
reject our Advice, we refuse to be Witnes-  
ses and Concurers with them, and if they  
go right, and make regular Steps in their

Marriages  
cleared.

Promoters  
of Marry-  
ing by  
Priests to  
be censur-  
ed.

Marriages  
with Per-  
sons pre-  
engaged,  
or of too  
near a Kin-  
not to be  
allowed.

Marriages  
by Priests  
or others,  
not suppo-  
sed void.

Procedure, to the Satisfaction of the Meetings whereto they belong, we allow them to consummate their Marriages according to the good Order and Method which our Fathers and Elders in the Truth, did at first establish in the Wisdom and Power of God.

Our Marriages to pass the Mens and Womens Meetings. G. F. Ep. 282, Id. 360.

And it has been a constant Rule since Discipline was first set up amongst Friends, that all their Marriages should be laid before the Mens and Womens Meetings, who were to take Care that such as come before them were clear from all other Persons on that Account; and that no Man should speak to a Woman, in Order to Marriage, before he had the Consent of his own Parents or Guardians, and then spoken to her Father and Mother, and had their Consent; and if she had no Parents alive, but Guardians or Trustees, then to speak to them and have their Consent, and proceed accordingly; and we find the Reason of this was, for that some formerly did speak neither to Father nor Mother, till they had drawn out and entangled the Affections of the Daughter, and that brought great Troubles and Discontents upon the Parent, and amongst Friends. And therefore this was to be inquired into in the Mens and Womens Meetings, where the Marriages were to be spoken of: and so it is, or ought to be amongst us, and if Parents or Guardians have once consented or approved of such Addresses, they ought not to retract the same, without giving such

Consent given not to be retract-  
ed without Cause.

Reasons as in the Judgment of the Monthly Meeting, whereto they belong, shall be sufficient for so doing.

And where Men and Women draw out the Affections one of another, and after a while go to others, and then do the like, this ought to be censured as a scandalous Practice. G. F. Ep, 281.

And it hath been the early Care, and is the decent Practice amongst Friends, not to consummate second Marriages sooner than a Year after the Death of Husband or Wife. And that before Widows are allowed to marry, Care should be taken that Provision be made for their Children by former Husbands, as Occasion may require. Provision for Children by former Husbands.

Dear Friends, we do not prescribe these Rules, as thinking a bare superficial Compliance with them to be sufficient, for we know a formal Hypocrite may go far that Way, and not discover himself till his Turn is served. Therefore our Desires are, that in this important Affair of Marriage, a godly Care may come upon all such as may be concerned therein, as it has been and is upon the Faithful, to know their Hearts and Spirits truly and sincerely given up in Chastity and Purity of Love one towards another, with a free Resignation to the Will of God, and holy Resolutions to serve, obey, and follow him thro' the various Exercises, Difficulties and Trials which may attend them in a married State; and as they stand in his Superficial Compliance. Hypocrites. A godly care to know a Spiritual Joining in Marriage.

Counsel they come to know a holy joining in Spirit, and the Blessing from above to descend upon them in their Undertaking ; and when they come to enter into the Marriage-Covenant, they will according to their Growth in the blessed Truth, be sensible of God's heavenly and Spiritual Joining ; this is the Honourable Marriage that is sanctified by the Spirit of God, and owned by his People.

Duty of  
Husbands  
and  
Wives.  
Mat 19, 6.  
Eph 5, 33.  
ver. 25.  
Col 3, 19.  
Eph 5.

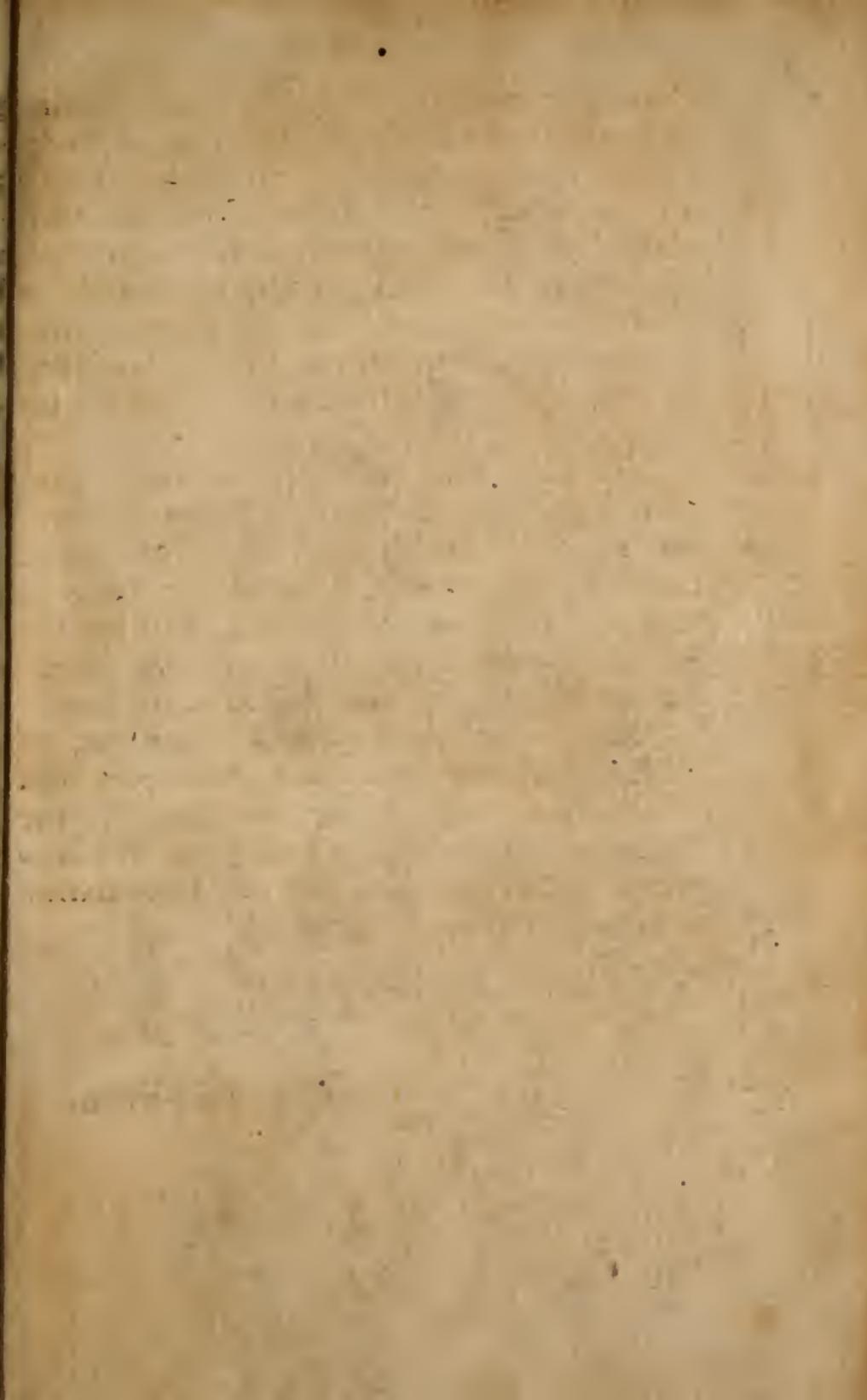
And when Man and Wife are thus ' joined together, let no Man put them asunder ; but let the Husband love his Wife even as himself, and as Christ loved the Church, and not be bitter against her ; and let the Wife reverence her Husband, and submit and be subject unto him as is fit in the Lord.'

Thus far we think proper at present, to collect and lay down our Principles and Practise, in Order to be published for the Help and Service of the Youth and Weak among ourselves, and for the Information and Satisfaction of others.

*Signed in and by Order of the  
said Meeting this 19th Day  
of the 7th Mo. 1722, by*

SAMUEL PRESTON.

F I N I S.



5 .. 44  
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